LUCAS

Againſt the

WORLD,

AND

The WORLD againſt LUCAS.

Ex mediocritate fortunæ pauciora pericula.

TAC. An. 14.

The Golden-Mean of Fortune ſtands on Braſs,
But Higher-States are founded all on Glaſs.

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BRITISH MUSEUM

LUCAS

Againſt the WORLD,

AND

The WORLD againſt LUCAS.

IT is no Paradox, to be rich with little, or to be poor with much. *Content* is the poorer Man's *Riches*, *Deſire* the richer Man's *Poverty*. And there is this Difference; that the *Riches* of the poorer Man can no more admit of *Encreaſe* (becauſe as much of Dominion, Wealth and Honours as can be ſuppos'd conducible to Happineſs, can poſſibly give no more than Content) than the *Poverty* of the richer Man, without Content, can poſſibly be Satisfied. The poorer Man's Happineſs being already compleat; the richer Man's Deſires being as infinite as his Life carries with it a Portion of Eternity. All Things in Nature are finite and terminable, within the Limits of their peculiar Period; and all the little Humours and Affections of the Mind, are fixed upon their proper Objects, and quietly ſettle in their Center of Fruition. But what, where, or when, is the Period of ambitious *Coveteiſe*? The Period only that finiſhes Life.

I was led into this Manner of thinking, upon Reflection of thoſe preſuppos'd, ill-grounded Suſpicions, that are offered as Arguments to the Town; "that *L---s* "being a Man not in the Affluence of other Candi- "dates, is unfit for that Reaſon to be a Repreſentative, "being

" being thereby renderer more lyable to Corruption;" which is certainly the falſeſt Reaſoning and the moſt groundleſs Arguments that can be thought of, or offer'd to convey dark unfavourable Notions of a Man's Integrity: And eſpecially before he has ſhewn the leaſt Hint in his Behaviour and Actions that could be laid hold of as a Motive of ſuch ſuſpicion. Has he yet done any one Act that has been prov'd with any ſort of probability or Connection to carry with it a Diſhoneſty or ungenerous Deſign? Has he yet been confuted, or convincingly branded with the Infamy of Lyar, in any one Thing he has aſſerted? If not, has he not done many ingenuous public-ſpirited, generous Acts? And does he not yet continue with ſurpriſing Fatigue to puſh theſe gen'rous Acts? And I believe, even the Force of Byas, cannot ſo deeply vitiate common Reaſon, as to deny that he has enlighten'd the Minds of the People, with many uſeful Points of Knowledge, which they were before Ignorant of; and which they perhaps ſhou'd never have known, if he or ſome like him had not diſcloſ'd them.

The Scriptures ſay--It was *in dead of Night, when People ſlept, the Tares were ſown.* Certainly Times of ſleepy Ignorance, muſt be the fitteſt for cunning intereſted Men to ſow *Corruption.* Therefore the bringing a City by dint of Labour, Force of Judgment, and gen'rous, uncommon diſregard of Intereſt, out of the nipping Shades of Ignorance, to the comfortable Sunbeams of Knowledge, can't be ſaid to be ſlightly undeſerving of moſt grateful Acknowledgements to, and moſt generous Opinion of, the Man that does it. And eſpecially as this Knowledge if made proper Uſe of, is come timely enough to weed out the Tares already ſown, and ſo prepare for the future ſuch Culture, as can never fail to produce the happy Fruits of true Reaſon and vigilant Virtue; ſuch a Virtue as the Pſalmiſt implies by recommending a *Serpent's Eye* to be kept *in a Dove's Head.* Knowledge ſhould at all Times be gladly em-

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braced, but a *timely* and *occasional* Visit of Knowledge, should be always thought an additional Means to enhance its Value.

There is not in ordinary Converſation a Word more frequently made Uſe of than *Equality*; nor a Word more commonly miſtaken and miſapplied; nor yet a Word of more general Uſe to Society to be truly underſtood.

Equality rated from the Standard of *Birth* and *Fortune*, is very fit, and perfectly requiſite, to preſerve a due Decorum in the ordinary Occurrences of Life; and to exact that Deference in Behaviour, and Addreſs, that is due from ſome Men to others. But in matters of public and eſſential Concernment, it is certainly the moſt erroneous Judgment that can be, to rate Equality from the Standard of mere Birth or mere Fortune: But indeed if they are the Companions of *eſſential Requiſites*, they are motives of Preferment in *Choice*; otherwiſe they are not.

It has been truly ſaid by ſome Politicians, that in Caſes of Tax and public Impoſition, the beſt Levy is not by the Pole, but according to every Man's Ability. So in Caſes of Election and conferring Offices of Truſt, Dignity and Importance, our Choice ſhould be determin'd, according to the weight of the Man's eſſential Abilities for the Office to be confer'd, and not according to the weight of the Ornaments, that might illuſtrate ſuch Abilities and ſet them forth in greater Luſtre.

And it is thus, that a true knowledge of Equality, is render'd ineſtimably valuable to a State; the conſidering it in a Geometrical Senſe, rating its Worth in proportion to the value it brings the Public. And any State that conſiders thus, will have all their Acts founded on a Baſis as unfailing as Braſs; and the State that does not, falls into Error, and its natural Conſequents Misfortunes.

This leads me to think that where Election is free, we ſhould chooſe the beſt of Benefits; and where it is reſtrain'd

reſtrain'd, we ſhould chooſe the leaſt of Dangers. Therefore if the Citizens of Dublin whoſe Election is free, imagine they are injured as *L---s* has ſet forth (which they muſt be ſure of, till confronted by ſome of his Antagoniſts, in this diſputed Point;) they ſhould therefore chooſe that Benefit, which they think could be beſt towards Redreſs; and any Body who could on ſuch an Occaſion, be hardy enough to aſk a reaſonable Freeman's Vote, till this *L---s* be prov'd a Lyar publickly; ſhould be anſwered "I ſhall Sir give you my Vote, when you "convince me fully that I am not injured in my Free-"dom and natural Rights; until then I ſhall believe I "am injured; and I hope Sir, you don't think me ſo "great a Fool, to beſtow you my Birth Right of Li-"berty in Complement to your Greatneſs."

This ſhould be certainly the proper Anſwer, as it ſhould be the reaſonable Proceeding of every Freeman worthy of the name. For it is the higheſt Impoſition (when truly conſider'd) and greateſt Abuſe upon the reaſon of a Freeman, to aſk his Vote till ſuch Confutation be fully prov'd; it is the ſame thing, but in other Words, as to aſk a Man--- "Sir will you favour me "with a Vote againſt yourſelf." --- Which is no doubt extremely modeſt.

It is want of *Prudence* not to ſeek our Rights, and want of *Power* if we can't obtain it. But not to demand it at all, is to quit it altogether:— Like Gameſters who give up a Game, muſt yield it loſt. And every Man of Reaſon will allow, that it is as blameable to loſe what we have by an heedleſs Negligence; as it is highly criminal, to intrude on the Rights of others, through an evil Ambition. For in this Caſe, we do not only wrong ourſelves, who are in being, but alſo the contingent Rights of our Poſterity; and we treat them, as *Adam* did us; we ſuffer a forfeiture (as much as in us lies) of their hereditary Rights of Liberty, as *Adam* forfeited our hereditary Right of Salvation.

And indeed, if a Perſon be a *paſſive* Inſtrument only, in ſuch a wrong to his Poſterity, he is as guilty (if he knows

knows such slavish inactivity must give Room to the growth of the Injury (as if he was an *active* Instrument, and had traiterously sold it by compact: For the effect is the same to his Issue. And we find, that the Laws consider the *passive* Person in Cases of Treason, as guilty as the *active*; he that knows and conceals the Treason, is as Capital an Offender, as he that executes it; there being no *Accessories* in these Cases but all *Principals*, and all are in like *Predicament* of Offence, and in like danger of Law. And indeed he deserves as ill Treatment from a State and his Fellow-subjects, who knows, and will not reveal, a *Public* Mischief, and prevent it to his Power, as he that intends and executes it.

It may be asked, how, and to what, do I mean to apply all this in respect of the present disputed Points. In that, I shall Answer as loosely as I've given the hints. —that is to say—I would advise the Freemen of *Dublin*, who think they're injur'd, not to be carried away by groundless Suspicions, about what may never be; and also not to be byas'd by fair Speeches, or importunate Solicitations for their Votes, by or from any party, till they consider maturely who best deserves them; and in this Consideration, I would advise them, (as the *Spectator* has already, in some part of his Works, a young Lady in making her choice of an Husband) that they may consider which of the Candidates hath most ample share of the *Essential Abilities*, requisite in a Representative, that are not transferable to another; that is, which of them they think most worthy of that Office for his own personal *Abilities*, and *Requisites* essential to their Cause; (abstracted of the notions of Birth, Title, or Fortune,) and whosoever that is, they should I presume, chuse him. For *Abilities* that we have *in* and *of* ourselves, which can't be transferable to another, or consequently purchas-ed from another, are more valuable, than the *Abilities* that are; or in other Words, a Man of *Virtue*, *Judg-ment*, and *Elocution* to make his Judgment known, will sooner get *Fortune* and *Honours*, that are trans-ferable; than the Man of *Fortune*, and *Honours*, can

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get *Virtue*, *Judgment*, and *Elocution*, that are not transferable.

It is told that in Disputes between the Pope and Council at Rome; one asked *Æneas Sylvius* (afterwards Pope *Pius* the 2d.) why so many Writers defended the Pope's Cause, and so few the Councils; he answered "Because "the Pope can bestow Offices and Places of worth, the "Council none." And being when Pope, spoke to about the Truth and Weight of that Answer, he said, "It was all a Joke, for he had since climbed higher and "seen better." Which was really no bad Joke.

FINIS.